Decimarum & Oblationum Tabula.

A

Tything Table.

OR

Table of *Tithes* and *Oblations*, according to the Eccleſiaſtical Laws and Ordinances eſtabliſhed in the Church of *ENGLAND*, now newly-reduced into a book.

Containing as well the very letter of the Law under which theſe Rights be ſeverally compriſed, together with ſuch queſtions of Tithing, and their reſolutions by the Laws Canon, Civil, and approved Doctors opinions of the ſame, as be ordinarily moved, and which do often prove to controverſies herein.

As alſo a Brief and Summary Declaration of *Compoſition*, *Tranſaction*, *Cuſtom*, *Preſcription*, *Priviledge*, And how they prevail in Tithing.

Annexed hereunto ſummarily, ſuch Statute-Laws of the Land concerning theſe Rights, as have been herein authoriſed, and now do remain in their force accordingly. To the eaſie and plain Inſtructions of all the Subjects Eccleſiaſtical or Lay, whether in theſe Rights to demand them, or bounden to perform the ſame.

Compiled by *W. C.* Bach. of the Civil Law.

Eccleſ. 35. 9. *Hallow thy Tithes unto God with gladneſſe.*
Prov. 3. 10. *So ſhall thy Barns be filled with plentiouſneſſe, and thy preſſes flow-over with ſweet Wine.*

LONDON,
Printed by *J. T.* for *Andrew Crook* at the *Green Dragon* in Saint *Paul's* Church-yard, 1662.

THE

Preface.

THE Canon and Civil Laws (*Christian Reader*) *since first King* HENRY *of happy memory the Eighth, dismembred their bodies,* [a] *and restored to the Diadem of the Land (over the state Ecclesiastical) the Ancient Jurisdiction of the Crown, they have and do lye hidden, such of them as King* HENRY *then continued, and King* EDWARD [b] *that succeeded him, Intituled in his Reign the King's, and afterwards were the late Queen's deceased, and as they be now tearmed,* The *King's* Ecclesiastical Laws, (*the former Statutes revived by Her Majesty* [c] *in the first year of her Reign*) *they have these Laws, and do lye hidden in manifold, dark, and dangerous corners, in practise onely familiar in Consistories, and their knowledge to the Countreys obscure: hence are the manifold untimely Customs and Prescriptions that we have: I inveigh not against them, neither Custom or Prescription, that be perfect now and in their perfect being, I would not be taken, or rather instaken so; but they be weeds in their growing and all their ingendering-time, wherein (onely) they give place to prevention: they*

[a] 25 Hen. 8. 19.

[b] 2. Ed. 6. 13.

[c] 1. Eliz. 1.

be Laws of themſelves (in their ripeneſſe) inviolabled. If therefore ſome inſight into theſe Laws, and knowledge ſucceeding this long obſcurity, may work another effect in the time to come, none can ſay uprightly now that he is, may be, or his Poſterity after him (if not beneſitted) damnified thereby: happily I may be charged (in tranſlating) to have damnified the Laws, I have ſhadowed (I confeſſe) their firſt and Original grace, ſuch beauty have they and Elegancy too, in the Latin Tongue: but I write to Engliſh-*men, and ſuch as not ſo much affect to hear of the beauty, as they be deſirous to underſtand the beneſit of their Laws, for ſuch I have framed this* Tithing-Table, *and repleniſhed (as my ſlender skill would ſerve) the ſame, with neceſſary, diſperſed, and ſcattered Laws, not hurtful, conſidered as they be delivered, nor prejuditial to the Royal Prerogative, nor repugnant to the Laws, Statutes, nor Cuſtoms of this Land. Tithes (by ſale) be turned into chattels, and made of ſpiritual, temporal things: in debate (of the right of patronage) in Tithes, and Exceeding the fourth part of the value of the Church[f], where great Wood is demanded in the name of* Silva Cædua[g], *in Tithes and Oblations, where there is any ſtate of inheritance[h], and where they be demanded, and be neither due nor accuſtomed, [i] the King's prohibition doth lye in all theſe caſes and no conſultation: otherwiſe, and without ſuch temporal mixtures, prohibition hath no place [k]: but the Judge Eccleſiaſtical hath power to proceed, notwithſtanding the King's prohibition [l]. Conceiving them therefore* (Chriſtian Reader) *as they be meant, and mentioned to be preſented unto thee,* viz. *As they be meerly ſpiritual Tithes and Oblations, and without any temporal mixture, thou ſhalt not miſconſtrue the Author, nor deceive thy ſelf. Farewel.*

The Reader's (ever) in the LORD.
W. C.

d Glo. & DD. in c. vigilanti de præſcrip.

c Art. cler. 9. Ed. 2. 1.

f 9 Ed. 2. 2. 34 Ed 1 1. de conjūctim feofatis.

g 45 Ed. 3. 3.

h 3. Hen. 8. 7.

i 13. Ed. 1. circ. agat.

k Fitz deno-natura brevium Fol. 50. de conſultatione.

l 9. Ed. 2. circumſpecte agatis. 13. Ed. 1.

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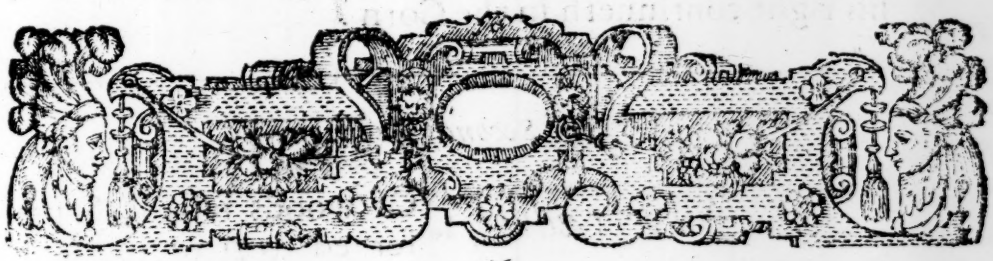

A brief Collection of the Letter and Terms of the Law, with their ſeveral Expoſitions in Engliſh: and of all ſuch queſtions of Tithing which be mentioned and contained within the body of this Table, whereby every Tithable thing and queſtion that is moved and anſwered of the ſame is readily found.

The Firſt Queſtion.

DEcima De {*Frugibus*, i. Of Harveſt-Fruits, Sown, Mown, Reaped, Gathered Bound or Looſe, in Heap, Shock, or Sheaf.

1 When they be Tithable, and ſuch other prædial Tithes, whether it be lawful to the owner to diſpoſe any manner of way of any part of the fruits before diviſion be made, and the Tenth part be ſevered from the Nine parts?

2 If a ſtranger ſhall preſcribe Tithes in another Pariſh, and there ſhall happen afterwards barren and waſt grounds to be tilled, whether the Stranger that preſcribeth, or the Church where the grounds do lie, ſhall reap the Tithes?

3 If one ſhall have right of tithe in a wood, and that

wood become afterwards arable ground, whether his right continueth in the Corn?

The Second Queſtion.

Decima de
- *Silvis cæduis*, i. Of woods felled, & preſerved to grow again.
- *Lignis*, i. Of wood not in uſe, nor apt for Timber, but for firing.
- *Thenitiis agrorum*, i. Of trees planted for fencing of grounds, in Fields, Paſtures, and hedge-rowes.
- *Turvis*, i. Of Turves growing in feniſh & mooriſh ſoils, as in the Iſle of *Ely*.

1 Wood of 20. years growth and upwards, whether it be tithable or not? And what of loppings of timber trees?
2 When woods be felled and ſold, who ſhall anſwer the tithe? the buyer or the ſeller?
3 If the inheritance of a wood be ſold, that is in arrerages for tithe, whom the Parſon may implead?
4 Turves, amongſt what tithes they be reckoned?

The Third Queſtion.

Decima De { *Paſturis*, i. Of Paſture-grounds.
1 If they be fed, how the tithe ſhall be anſwered?

The fourth Queſtion.

Decima De { *Fenis*, i. Of Hay.

1 Hay

1 Hay, of what places? and what Tithe it is?

The Fifth Queſtion.

Decima De { *Lana*, i. Of Wooll.

1 Whether the Sheep of Sons and Daughters be tithable (or not) with their Father's flocks wherein they do goe?

2 Where Sheep be removed from one Pariſh to another, how the Tithe is divided by rate and proportion of time?

3 If ſtrange Sheep be brought to another Pariſh and there be clipped or ſhorn, how they be tithable there?

The Sixth Queſtion.

Decima De { *Agnis*, i. Of Lambs.
{ *Vitulis*, i. Of Calves.
{ *Procellis*, i. Of Pigges.
{ *Pullis*, i. Of Colts.

1 Whether the Parſon may expect his Lamb (the next year following) if the Pariſhoners number in any one year amounteth not to ten? And what, if he faileth then?

2 When Ewes be removed, and other ſuch Cattel and Beaſts from one Pariſh to another, how the ſeveral *Churches* be intereſted in the Tithe of their Lambs, and ſuch other increaſe.

3 Of Lamb, Calf, Kid, Colt, Pig, &c. and when is their Tithable time?

The ſeventh Queſtion.

Decima De { *Lacte*, i. Of Milk.
{ *Caſeo*, i. Of Cheeſe.

1 Milk and Cheeſe how? and when they be Tithable?
2 If Cattel feed in one pariſh and couch in another, how the profits be tithed?
3 Where Cheeſe is Tithable, and the number of Cattel ſo ſmall that none can be made; how the Tithe ſhall be anſwered for their ſmall proportion?
4 Where milk of Sheep is Tithed in kind, how they be tithable (for their paſture) in the Winter, when they do yield no ſuch profit?

The Eighth Queſtion.

Decima De { *Fructibus arborum*, i. Of Fruits of Trees.

1 Of Apples and other ſuch Fruits of Trees, what of their tithable time?

The Ninth Queſtion.

Decima De { *Seminibus*, i. Of Seeds: Hemp, Flax, Onions, Rape & ſuch like.
{ *Herbis*, i. Of Pot-Herbs.
{ *Curtilagiis*, i. Of places adjoyning to manſion houſes, applyed to Seeds and Herbs.

1 Of Seeds and Herbs, what manner of tithes they be?

The

The Tenth Queſtion.

Decima de { *Pannagiis*, i. Of Maſt, of Beech, or *ſilvarum*, Oke, or ſuch like.

1 Of Maſt, what, when it is given? and what, when it is ſold?

The Eleventh Queſtion.

Decima de { *Molendinis*, i. Of Mills, forced by Wind, Water, &c.
Vivariis, i. Of Parks, Warrens, pools, ponds, &c.
Beſtiis guarenarum, i. Of Wild Beaſts under cuſtody, &c.
Columbariis, i. Of Dove-cotes, or houſes.
Apibus, i. Of Bees.

1 What manner of Tithes they be? And how they be tithable?

The Twelfth Queſtion.

Decima De { *Aucupiis*, i. Of Fowlings.
Venationibus, i. Of Huntings.
Piſcationibus, i. Of Fiſhings.

1 Beaſts, Fiſhes, Fowles, how (diverſly) they be tithed, (diverſly) conſidered?

The Thirteenth Queſtion.

Decima De { *Cygnis*, i. Of Swannes.
Aucis, i. Of Geeſe.

1 Of Swans, Geeſe, Ducks, and how they be conſidered of.

The Fourteenth queſtion.

Decima De { *Ovis*, i. Of Egges.

1 Of Egges, where tithes be yielded, whether chickens be tithable there?

The Fifteenth queſtion.

Decima De { *Artificiis*, i. Of Crafts, and manual occupations.
Negotiationibus, i. Of trades by wares Merchandiſe, &c.

1 Of perſonal tithes, what time, place, and perſons, be required in them, and of whom the Church is forbidden to receive either perſonal tithe, or Oblation?

The Firſt Queſtion.

Decima De { *Frugibus*, i. Of Harveſt-Fruits Sown, Mown, Reaped, Gathered, Bound or Looſe, in Heap, Shock or Sheaf.

1 When

1 When they be tithable, and ſuch other prædial Tithes, whether it be lawful to the owner to diſpoſe any manner of way of any part of the fruits before diviſion be made, and the Tenth part be ſevered from the Nine parts?

2 If a ſtranger ſhall preſcribe tithes in another Pariſh, and there ſhall happen afterwards barren and waſt grounds to be tilled, whether the ſtranger that preſcribeth, or the Church where the grounds do lie, ſhall reap the Tithes.

3 If one ſhall have right of tithe in a wood, and that wood become afterwards arable ground, whether his right continueth in the corn?

Queſtions of Tithing, and their Reſolutions.

The firſt Queſtion.

1 PAriſhioners out of their Harveſt-fruits, ſpecified under the word *Frugibus* (before their Tithes aſſigned of the ſame) diminiſh their Fruits, ſome one way, ſome another: admit to Godly, or prophane uſes: or (as their manner hath been) to the ſatisfying therein their labourers their wages. The queſtion is, whether this be Lawful? It is anſwered, a fraud unto the Church: For this allowance (if any ſuch be) not otherwiſe ought to be made than forth of the Nine parts: and the reaſon is, *Decima debet ſolui ſine diminutione*, &c. Tithe muſt be paid without any diminiſhing [a]:

2 The Parſon of the Rectorie of *A* (*jure præſcriptionis*) *i.* by right of preſcription, hath intereſt in and to the predial tithes of the Pariſh Church of *B.* where there be converted (into tillage) divers barren, heath, and

[a] c. Cum homines de decim. Glo. c. erroris damnabilis. Conſt. prou. Ang de dec. ver. errore calculi.

and waſt grounds, that never before yielded any profit to the Church: The queſtion is, (now of theſe Tithes, and which of the Churches ſhall have them? It is anſwered, that the Pariſh Church of *B.* ſhall have theſe Tithes, becauſe they be *Decimæ novalium*, *i* ariſing of ſuch grounds that never were manured nor yielded before any profit at all to the Church: and the reaſon is, by the foundation of every Church the Tithes in general of that and every pariſh, are due to their own proper and peculiar Church *b*. Now, for as much as the Church of *A* could never before be in poſſeſſion of the Tithes of theſe waſt grounds, becauſe they never were in being *c*, and that the Law is, that *Tantum præſcriptum eſt, quantum eſt poſſeſſum, & non plus, i.* So much (and no more) in preſcription, than in poſſeſſion *d*: And again, in that preſcription is not extended *ad futura, i.* It reacheth not unto profits of tithable grounds to come *e*. *Summæ æquitatis eſt*, &c. *i.* The premiſes conſidered, it ſtandeth with great equity, in this caſe, that the Church of *B.* ſhould reap and receive theſe tithes *f*.

b c. Cum contingat. ubi glo. & D D. eod.

c l. Sine poſſeſſione. ff. de uſu cap.

d l. Quod meo. jeſt. ff. de acquir. poſſeſ. cap. Audiis de præſcript.

e Pan. in ult. notabili. in d. c. cum contingat.

f H. ſt. Io. And in d. c. Cum contingat.

3 But note, it is otherwiſe where one ſhall be in poſſeſſion of the Tithe of Corn, or of Paſture, or of Wood, or of any predial Tithes whatſoever ariſing in the grounds wherein he preſcribeth, howbeit afterwards there be planted or ſet and ſown in the ſame any ſtrange plant, ſeed, or herb, that never grew before in theſe grounds. For example: Millet is ſown or Saffron, where corn hath been ſown uſually and ever before, and as the manner is, in ſome parts of this land to ſow in their Paſture-grounds the herb that is called *Gleſtum or Iſatis*. *Cæſar* writeth of the old *Brittains* that they uſed with this herb to ſmear their faces, to the end to ſeem terrible to their enemies in War: we call

call it in Engliſh wadde or woad. Again, Apples, or Nuts, be newly planted where never they grew before: and ſo *Ex nemoribus, i.* Of woods that be converted to arable grounds: the Tithes in all theſe caſes be payable as before they were of the former Fruits, and to whom the former fruits were tythable before, namely, to the Parſon or Church that preſcribeth, and the reaſon is, *viz. Preſcriptio eſt realis cenſenda. i. Terram concernens, non ſpeciem fructuum preceptorum. i.* Preſcription is real, that is to ſay, reſpecting not the new or never tithed fruits, but the tythable grounds that bringeth them forth *g*: In reſpect whereof, that is, of the grounds, the Tithes whereof forepaſſed have been (without diſcontinuance or other interruption,) continued and poſſeſſed, it is thus affirmed (in theſe caſes) of preſcription, *viz. Preſcriptio extenditur ad particularitatem juris apprehenſi, ſub unico jure ut univerſali, i.* Preſcription is extended to every particularity of right apprehended, as it were, under that particular, as general *h*. Otherwiſe it ſhould be *in poteſtate ſerentis, i.* In the owners power (changing the fruits) to prevent anothers right in the Tithes of his certain, known, and tythable grounds: contrary to the rule of the Law, *viz. Id quod noſtrum eſt ſine facto noſtro a nobis avelli non poteſt, i.* That which is mine cannot (without my fact) be taken from me *i*. Look the Statute *De novalibus, i.* of Barren, Heath, and waſte ground, 2 *Ed.* 6. 13. And look the Statute for predial Tithes, and Tithable places, 2. *Ed* 6. 13.

g Ancha in c. Cum in tua. de deci. & Ant. But. in d. c Cum in tua. eod.

h Ant. But. in c. præal.

i ff de reg. iur.

The Second Queſtion.

Decima de
- *Silvis cæduis*, i. Of woods felled, & preſerved to grow again.
- *Lignis*, *i.* Of wood not in uſe, nor apt for Timber, but for firing.
- *Thenitiis*, *i.* *agrorum*, Of trees planted for fencing of grounds, in Fields, Paſtures, and hedge-rowes.
- *Turvis*, *i.* Of Turves growing in feniſh & mooriſh ſoils, as in the Iſle of *Ely*.

1 Wood of 20. years growth and upwards, whether it be tithable or not? And what of loppings of timber trees?

2 When woods be felled and ſold, who ſhall anſwer the tithe? the buyer or the ſeller?

3 If the inheritance of a wood be ſold, that is in arrerages for tithe, whom the Parſon may implead?

4 Turves, againſt what tithes they be reckoned?

The Second Queſtion.

1 OF Woods and Wood, contained and ſpecified under the Words *Silvis Cæduis*, *Lignis*, *Thenitiis agrorum*, ſome of them exceed the growth of xx. Years, and ſome of them not felled within the memory of man, peradventure not of an hundreth or two of Years: there groweth a queſtion of ſuch woods for the Tithes of the ſame: It ſhould ſeem, the Pariſhoner herein may plead for the one (againſt the Parſon) the Statute of *Silva Cædua*, that exempteth wood of Twenty years growth and

and upwards, from the payment of Tithes: and (for the other) both the Statute and preſcription, in that the Tithes therein were never performed: interpreting the Statute no further, then the Statute explaineth it ſelf: It is anſwered by the Canons alleadged, ſo farre forth (with Proteſtation) and no further, then the Statute ſhall permit, that wood not in uſe nor apt for Timber is tithable, body or bough, felled or lopped *k*. As for Preſcription it is anſwered, *Præſcriptio locum habere non poteſt, ubi illi cui jus competit agere non poteſt, cum ceſſet materia de qua experiatur, i.* Preſcription hath no place, where the intereſſed (in his right) can make no demand, the matter ceaſing whereupon he ſhould work: For example, Of Wood never cut, the Tithe could never be demanded *l*. But whether the loppings or boots of ſuch trees the which the Common Lawes of the Realm account Timber be tithable or not, is not yet decided by that Law.

k c. Quanquam. Provin. ang. eo. ubi. glo. in ver. exicis.

l Gloſſ. cap. Sancta ecc eſia. provin. ang. eo. ver. arborum. ad hoc l. arboribus ff. de uſuſt.

2 It is a queſtion, when Woods ſo felled be ſold, who ſhall anſwer the Tithes, the Buyer or the Seller? It is anſwered, the Buyer *m* ſhall anſwer the Tithe: and the reaſon is, *Decima ſequitur fructus, & cum onere fructûm decimæ transferuntur in alterum, i.* Tithe doth follow the fruits, and fruits be tranſlated into anothers right together with the burthen of Tithes *n*.

m Ext. de decim c. Paſtoralis.

n c. Præal. eod.

3 Where the Inheritance of a Wood is ſold, the Tithes whereof for certain years forepaſſed, by the Seller hath been detained and wrongfully ſubſtracted from the Church, It is a queſtion whom the Parſon may implead: It is holden he may implead the one or the other at his own choice *o*, but he can recover but of one *p*. But by the Statutes of the Land, the Seller onely, in this caſe, ſhall be impleaded and ſued unto treble damages, 2 *Ed.* 6. 13. And not the

o Pet. d. c. ancha & D. D e. cum homines eod.

p Ar ad hoc de re jud. t. Bona fide ll. 6. Glo. p. d. vin. Ang. de decim ver. aſportant.

buyer who took not the Tithe away.

4 *De Turvis, i.* Of Turves, they be tithable, and comprehended under the word *Lignis*, because they be so applied, that is, for firing *q*, and reckoned in the number and amongst predial Tithes.

q ff. Deleg. 3. l. Ligni Sect. lignorumverb quid mirum.

The Third Question.

Decima De{ *Pasturis*, i. Of pasture grounds.
1 If they be fed, how the tithe shall be answered?

The Third Question.

1 OF Pasture grounds, when they be fed, it is a question how the tithe shall be answered? It must be considered whose the Grounds be, whether the owner's of the cattel that fed them, or a stranger's of another Parish. In the first case, if the cattel be such that yield profit to the Church, the tithe is satisfied in the fruits of the beasts *r*. In the other case, it must be considered of the stranger, whether he selleth or giveth franckly to the owner of the cattel, the pasturage of his grounds: the stranger if he sell it, is answerable for the tenth peny: the parishoner, if freely he receiveth it, is answerable for the estimation *s*. But note, the estimation shall not be answered, but where the grounds with beasts be fed, *Nullam Ecclesia utilitatem alias, &c. i.* Yielding otherwise no profit at all to the Church, of which sort be Horses, Oxen, and such other barren Beasts. In other profitable cattel, the tithe is intended (as aforesaid) to be answered in the fruits *t*. But note, that generally the occupier of the pasture is to pay the tithe, and so is the custome.

r Inno ext. de decim. commissum.

s c Præal eod.

t Junct notat. per Inno ut sup. glo. ver. dividenda prov. an. cc.

The

The Fourth Queſtion.

Decima De { *Fœnis*, i. Of Hay.

1 Hay, of what places? and what Tithe it is?

The Fourth Queſtion.

1 *DE Fœnis, i.* Of Hay, according to the expoſition of the word, the tithe is payable, *viz.* Of the graſſe withered or green, perceived and taken in Meddow, Paſture, great or ſmall, or in other place, places, or Angles (ſo within the limits of the pariſh) whereſoever [u]: Queſtion hath been moved of this Tithe to this effect, that is to ſay, whether it be predial or perſonal: It is anſwered to be predial [x]: For how be it the induſtry and labour of the perſon may ſeem and be alleadged more to prevail (as they term it) in the making thereof, then the nature of the ground, yet in that it is perceived of the ground, and gathered of, and from a place certain, in ſome one or other known, certain, and limited Pariſh, it is tithable as other predial tithes be [y], that is, to that Pariſh Church where the grounds doe lie. Without Deduction of charges.

[u] Prov. ang. c quoniam propter volumus.
[x] Ancha. cap. pervenit. eod
[y] Ad hoc epaſtoralis. ext. eod.

The Fifth Queſtion.

Decima De { *Lana*, i. Of Wool.

1 Whether the Sheep of Sons and Daughters be tithable (or not) with their father's flocks wherein they do goe?

2 Where ſheep be removed from one Pariſh to another, how the Tithe is divided by rate and proportion of time?

3 If ſtrange ſheep be brought to another Pariſh and there be cliped or ſhorn, how they be tithable there?

The fift Queſtion.

1 OF profits and increaſe of ſuch profitable beaſts before mentioned, and ſpecified in particular under the words *Lana, Agnis*, queſtion is moved to this effect, there be in one Family divers perſons having to the number of 3, 5, 6, 8, or 10. Lambs or fleeces of wool more or leſſe, their ſheep be depaſtured and ſo be reputed part and parcel of the flocks wherein they walk, couch, and do feed: The queſtion is of their Tithes, whether they be tithable with the flocks, or in their ſeveral parcels? It is anſwered, in their ſeveral parcels, and the reaſon is, *Animalia quæ gregibus alienis admixta ſunt, remanent eorum propria non quorum ſunt greges, ſed quorum ſunt animalia*: *i.* Beaſts intermingled with other mens flocks, do remain notwithſtanding proper and peculiar unto thoſe, not whoſe be the flocks, but whoſe be the Beaſts z. Howbeit in Countries where perſons ſuch as Sons, & Daughters, in their fathers power, government, maintenance, and finding, ſhal have ſuch beaſts or cattel intended in law, and counted *in bonis profectiꝯ & adventitiꝯ*, *i.* acruiug and growing by their fathers or friends by the mother ſide, by gift, procurement, or otherwiſe, in which Beaſts their fathers are intereſſed, in the uſe and fruits, the bare property remaining to the children, the Tithes of theſe Beaſts ſhall be reckoned with their Fathers a, and not in their ſeverall parcels,

z c. Cle. c.

a Arg. ad hoc ff. per quas perſonas nobis *Seſt* 1.

parcels, and the reaſon is, *Vt ipſarum rerum quæ in fructu ſunt et patri adquiruntur, pater ſolvat decimam*, &c. *i.* Of things in increaſe and procured to the father, ſo ſhall the father be anſwerable for the Tithe [b], the property notwithſtanding reſerved to him or her to whom it belongeth, his Son or Daughter. But for that *Patria Poteſtas*, *i.* That legal power and prerogative of Fathers is not in uſe, neither yet *Profectitium* nor *Adventitium peculium* are known in *England*, the Beaſts of Sons and Daughters here mentioned (in reſpect of their tithe) ſhall not be reckoned with their Fathers Cattel, but as the cattel of other ſtrangers: and what is given by the Father to the Sonne or to the Daughter, is their own, except the Father by expreſſe words ſhall reſerve the fruits of ſuch cattel ſo given, to himſelf.

[b] Glou. prou. ang. de dec. ver. decima, lanæ.

2 Where ſuch cattel be removed from Pariſh, to Pariſh, and queſtion be made what proportion of the Tithes is due to each Pariſh, the cuſtome of the place muſt be obſerved: otherwiſe the Law is, *viz. Quælibet Eccleſia pro rata temporis portione decimas percipiet*, *i.* Every Church ſhall receive its tithes by rate and proportion of time: but the queſtion is, of what ſpace this rate and proportion is meant? It is anſwered, of xxx. dayes, and ſo to be rated by Thirties from Thirty to Thirty, *Minori triſginta Dierum ſpatio in rata temporis minimè computando*, *i.* Under or leſſe then the ſpace of xxx. dayes not to be counted in rate and proportion of time [c]: for example, the Pariſhioner hath forty ſheep which yield him at ſhearing day foure-ſcore Pounds of Wooll: that Church is intereſſed intirely in the Tithe in whoſe Pariſh the whole year they couched and depaſtured: that Church in the half, that is, in the tithe of 40. pounds where the halfe year

[c] Text. pro. nic. ang. ca. quoniam ut audivimus. eodem.

year they couched and depastured: that Church in twenty pounds where they couched three months and depastured: and so ratably four moneths, five moneths, more or lesse accordingly: and that Church in whose Parish they couched and depastured but one Moneth, that is xxx. dayes, but in the tithe of the twelfth part thereof, that is, of the whole Fourscore pounds, but the tenth of Six pounds and half, and under thirty dayes as afore is said, no allowance at all [d]. But note, if the whole time they couch in one Parish, and depasture in another, the tithe shall be devided [e].

d d.c. Ver. sed si oves.
e *Sect* si vero. const. præal.

3 If peradventure they come from a strange and unknown place to any Parish to be clipped or shorne, there the tithe must be paid, except it may appear the same to be satisfied to the Church whence they came [f].

f *Sect* & si oves const. eod

The Sixth Question.

Decima De
- *Agnis*, i. Of Lambs.
- *Vitulis*, i. Of Calves.
- *Procellis*, i. Of Piggs.
- *Pullis*, i. Of Colts.

1 Whether the person may expect his Lamb (the next year following) if the Parishoners number in any one year amounteth not to ten? And what, if he faileth then?

2 When ewes be removed, and other such cattel and Beasts from one Parish to another, how the several *Churches* be interested in the Tithe of their Lambs, and such other increase.

3 Of

3 Of Lamb, Calf, Kid, Colt, Pigge, &c. and when is their Tythable time?

The Sixt Queſtion.

1 FOr tithes in profitable beaſts, the Parſon may expect the fall of the Tenth the next year following, if the number in any one year amounteth not to ten, according to the text of the conſtitution *g*, *viz.* *Vel expectet rector uſque ad alium annum donec plenarie decimum agnum poſſit recipere, ſi maluerit*: *i.* Or let the Parſon (if ſo he had rather to do) expect another year, till he may fully receive his tenth Lamb. Now it falleth out the Parſon uſeth his Liberty and refuſeth his Lamb at ſeven, and his half pence at Six, and the Pariſhoner the year following hath never a Lamb at all: The queſtion is, how the tithe ſhall be ſatisfied? It is anſwered, (in this caſe) the Parſon hath no remedy in Law, and the reaſon is, *a principio male eligendo fuit in culpa, ergo in hoc ſibi imputetur*, *i.* He made his choice but ill at the firſt, which was his own default, and therefore he muſt blame himſelf *h*. Yet *Lyndwood* affirmeth in this caſe, That in regard of the Church, in reſpect whereof tithes ought not to be loſt, and in regard of the party himſelf, the owner of the fruits, who without ſin cannot detain by any colour the rights from the Church, though the Parſon (for his own ſake) cannot relieve himſelf *Jure Actionis*, *i.* By right of action: yet for the Churches ſake *officium Judicis*, *i.* The Judge his Office may be deſired *i*.

g Text provin. ang. co. quoniam propter de decim.

h Arg. ad hoc inſt. quod cum eo qui inalt. por. *Sect* cæterum autem & glo. conſt. prov. præal. verb. poſſit recipere.

i c. verb. conſt. præal.

2 Yeaws be ſometimes removed from grounds to grounds, from Pariſh to Pariſh, the queſtion is, (in this caſe) of the right of their Tithes: It is thus anſwered

ſwered by the text-law [k], *viz.* The tithe of Lamb is payable in manner and form as be the tithes of calves and colts and ſuch other like tithable increaſe, mentioned to be Pigge, Kid, *&c.* of which the Law determineth thus, *viz. Habita ratione ad loca diverſa ubi gignuntur, oriuntur, et nutriuntur, & ad moram quam traxerint, eiſdem particulariter decimentur, i.* They be tithable by rate and proportion (particularly) to the ſeveral Churches in whoſe pariſhes they were ingendred, brought forth, and nouriſhed [l]: for example, The Yeaw goeth five moneths with her Lamb, they put them together the Male and Female the laſt of September, where they coupled they remain one moneth: they be removed to a ſecond pariſh, to a third, to a fourth, and to a fifth, where they be depaſtured ſeveral months: in this caſe *Unuſquiſque pro tempore ſuo: i.* Every Parſon for his time [m], that is (the ſeveral times and places conſidered) the ſeveral Churches in the tithes have ſeveral rights accordingly [n].

3 And touching the queſtion of their tithable time, it is anſwered thus, *Fœtus ablactatus eſſe debet antequàm præſtetur, i.* They muſt be, weaned, weanable, or of ſtrength to live without the damme [o], except cuſtom hath obſerved therein a time certain, the which where ſo it is, there it muſt be continued. Look cuſtome the 6.

[k] C. Quoniam ut audivimus conſt. Provinc. ang *Sect* agni. eod.

[l] Ca. & *Sect.* præ.

[m] Glo. c. & *Sect* præal. verb. particularitur.

[n] C. & *Sect.* præ.

[o] Rebuff, co. q. 6. un. 30. Inno. hoſt. & alii in ca. cum homines eod.

The ſeventh Queſtion.

Decima De { *Lacte, i.* Of Milk.
{ *Caſeo, i.* Of Cheeſe.

1 Milk and Cheeſe how? and when they be tithable?

2 If

2 If Cattel feed in one Pariſh and couch in another, how the profits be tithed?

3 Where Cheeſe is tithable, and the number of Cattel ſo ſmall that none can be made; how the tithe ſhall be anſwered for their ſmall proportion?

4 Where Milk of Sheep is tithed in kind, how they be tithable (for their paſture) in the Winter, when they do yield no ſuch profit?

The Seventh Queſtion.

1 MIlk and Cheeſe, *viz.* of Kine, of Sheep, or of Goats, they be reckoned as *In pecudum fructu, i.* In the increaſe of ſuch cattel *p*, as alſo be *Lana & fœtus, i.* Wooll, Calfe, Kid, and Lamb, whereof mention is made in the fifth and ſixth queſtions before: and touching queſtion herein to be made, ſuppoſe of the Milk when it is perceived and taken, of the nine parts thereof (when the tenth is deducted) there be made ten Cheeſes, it is anſwered, in this caſe, The Cheeſes are not to be tithed *q*: for Cheeſe is not tithable but where milk is not tithed: and ſo of the other: briefly, they be tithable either of them *tempore ſuo, i.* In their ſeaſons *r*, and ſo long, and ſo ſoon, as either Milk or Cheeſe ſhall be perceived and taken (in their kind) by the Pariſhoner: there can be no cuſtom of intermiſſion to the contrary. Look Cuſtom, the 3. And what the Law of cuſtom may be in this caſe, followeth here the 3.

p ff. de uſufr. l. in pecudum inſt. de re. di. *Sect* in pecudum.

q de reg. iur. in 6.

r c. quoniam propter p æ. de decim.

2 Sometime theſe cattel be depaſtured in one Pariſh, and couſch in another, in this caſe it may be demanded, What the Law determineth of the Tithe? It is anſwered in the text Law, *viz.* *Quod inter Rectoris dividatur, i.* In this caſe the Parſons ſhall divide *ſ.*

ſ c. Quoniam ut audivimus. præal. *Sect* decima.

3 Queſtion alſo herein is moved further in Law[t], where ſuch tithes be payable in kind, and the number of cattel ſo ſmall as *Lyndwood* ſuppoſeth[u] of ſome one or other Pariſhoners, which have not onely three, two, or peradventure but one onely Cow, and thoſe, or that to be milked but *alternis diebus*, *i.* But each other day, by reaſon whereof the Pariſhoner can make no Cheeſe at all: what is the Churches right in this caſe? It is anſwered in the text Law[x], *viz.* *Conſuetudini locorum duximus relinquendum*, *i.* The cuſtome of the place muſt be obſerved: provided the cuſtome be, that *Certum quid ſoluatur*, *i.* That ſomewhat be paid in conſideration and liew[y], for cuſtome herein (as in all other caſes of tything) cannot exclude *ſolutionem decimæ*, *i.* It cannot intirely take away the payment of the tithes of ſuch profits as ariſe, as may appear in cuſtome the third, onely it may limit *ſolutionem decimæ*, *i.* Cuſtome may moderate the payment of Tithes. Look cuſtome the fourth. Hither (by a conſtitution provincial of *England*) alſo be referred Calf, Colt, Pigge and ſuch like, that is, when their number is ſo ſmall that they cannot be tithed: it is the Chapter *Quoniam ut audivimus*, and Paragraph *quid verò*, which conſtitution *Lyndwood* affirmeth upon the ſame paragraph, that it extendeth not to Wooll and Lamb, but citeth there another expreſſe and peculiar ordinance for the ſame, *viz.* If the pariſhoner ſhall have ſix Lambs or under, he ſhall yield for his tithe for every Lamb a half-peny: if ſeven Lambs, he ſhall yield a Lamb for his tithe, and receive three half-pence: if eight, a peny: if nine, the Pariſhoner (onely) receiveth a half-peny of the Parſon, or the Parſon may expect, according to the ſixt queſtion before. *Et ita intelligendum eſt de decima Lanæ*, *i.* The ſame ordinance and provincial conſtitution

t c quoniam Propter. præ *Sed* quid vero u in cap. & *ſed* præal verb. modicitatem.

x c. *Sed* præal in fin.

y ex. e. ti. c. in aliquibus.

tion

tion is had of Wooll. It is the Chapter *quoniam propter*, and Paragraph *De nutrimentis*, in the Title of Tithes.

4 *Poſt feſtum, &c. i.* after the feaſt of Saint *Martin* in Winter, ſheep be eftſoons removed from Pariſh to Pariſh, or elſe they do continue in one and the ſame Pariſh from that feaſt till ſhearing day enſuing: the queſtion is, of their tithes? It is anſwered, they be tithable thus, *viz.* *Habita ratione ad numerum Ovium Paſcua eſtimentur, i.* The paſture in this caſe muſt be conſidered (for want of their Milk in this ſeaſon) by the head or number of the ſheep that depaſtured in them *z*, and ſo ſhall the tithe be rated and yeelded *a*: by rate and proportion of time (by the moneth *b*) as *Lyndwood* inferreth, and as it is ſaid of thirty dayes, and by thirties, and ſo from thirty to thirty, as in the firſt queſtion before of Wooll.

z c. quoniam ut audivimus præal. *Sect.* quod ſi prov. ang. c.
a c. *Sect.* præ. c
b Gloſſ. c. *Sect* præal. verb. eſtimentur.

The Eighth Queſtion.

Decima De { *Fructibus* / *arborum,* } **i.** Of Fruits of Trees.

1 Of Apples and other ſuch Fruits of Trees, what of their tithable time?

The Eighth Queſtion.

1 FRuits of Trees, *viz.* Apples, Pears, Wardens, &c. the queſtion is of their tithable time: it is anſwered, *Statim fructibus collectis, i.* So ſoon and immediately when the fruits ſhall be gathered *c.* and the Reaſon is, *quia minus ſoluit, qui tardius ſoluit, i.* He dimi-

c c. cum homines eod.

d l. ſi cui in fine ff. de verb. ſig.

miniſheth his duty that delayeth the time *d*: if therefore the Pariſhoner ſhall gather his fruits, and neither pay the Tythes preſently, nor moniſh the Parſon to receive them, but fubſtract them, or that (otherwiſe) they be impayred or loſt, *tenebitur*, ſaith the Law; that is, The Pariſhoner is bounden *e*: to what ſatisfaction look the Statute, 2. *Ed.* 6. 13. for fruits be Tithable, and predial *f*.

e c. cum homines præ. eod. text.

f c. 1. c. ad Apoſtolice. c pervenit eod.

The ninth queſtion.

Decima De { *Seminibus*, i. Of Seeds: Hemp, Flax, Onions, Rape and ſuch like. / *Herbis*, i. Of Pot-herbs. / *Curtilagiis*, i. Of places adjoyning to manſion houſes, applied to ſeeds and herbs.

1 Of Seeds and Herbs, what manner of tithes they be?

The Ninth Queſtion.

1 SEeds and Herbs, *viz.* of Flax, Millet, Hemp, Leek, Onion, Rape, Percely, Sage, Mint, Rue, &c. comprehended under the words *Seminibus*, *Herbis*, *Curtilagiis*, they be tithable *g*, as they be perceived and taken in Gardens, or in the Fields, either of the Seed, or of the herb before the ſeeding time *h*, *Niſi parochiani competentem fecerint redemptionem*, *i*. Except the pariſhoners ſufficiently ſhall redeem or compound for the ſame *i*, theſe be *Minutæ Decimæ*, *i*. Small tithes according to the Evangeliſt *k*, *Ye tithe mint and rue*, *&c.* And therefore in them no great queſtion to be made.

g c. quoniam propter præ. prov. ang. c. h Concor. extr. eo. c. ex parte canonicorum i c. quoniam propter præ. k Lu. 11. Ho. c. ex multiplici. eo.

The

The Tenth Question.

Decima De { *Pannagiis silvarum,* } Of Maſt, of Beech, or Oke, or ſuch like.

1 Of Maſt, what, when it is given? and what, when it is ſold?

The Tenth Queſtion.

1 BY the Chapter *Sancta Eccleſia*, in the provincial Conſtitutions of *England*, and title of Tithes, the tithe of Maſt and of other ſuch Wood and wilde Fruits, be payable, *viz. Si vendantur, i.* If they be ſold *l*: that is, (as the gloſſe inferreth) of the tenth peny, if they be ſold; otherwiſe, that is, if Swine frankly and freely received and fed, without conſideration of charges to the owner, in this caſe *Tranſeunt fructus cum onere, i.* The fruits do paſſe with their charges *m*, *viz.* with the burthen of Tithes.

l c. Sancta eccleſia prec. *m* glo. in d. c. verb. ſi vendantur, ubi ad hoc exteo. c. paſtoralis, & Inno. ext. c. commiſſum. c

The Eleventh Queſtion.

Decima De { *Molendinis*, i. Of Mills, forced by wind, water, &c. / *Vivariis*, i. Of Parkes, Warrens, Pooles, Ponds, &c. / *Beſtiis guarenarum*, i. Of Wild Beaſts under cuſtody, &c. / *Columbariis*, i. Of Dove-cotes, or houſes. / *Apibus*, i. Of Bees.

1 W he

what manner of tithes they be? And how they be tithable?

The Eleventh Queſtion.

QUeſtion hath been moved of the Tithes of Mills, Parks, Ponds, Warrens, Dove-Houſes, and Bees, to this effect, *viz.* Whether they be predial, or perſonal? It is anſwered, they be predial, and tithable without deduction of charges [n], for the reaſon alleadged in the fourth queſtion before. And they be tithable thus; that is to ſay, not the tenth of the rent for Mills (as they term it) the tenth peny, nor for Bees, the tenth Bee, or Warm, or Hive, but *De proventibus molendinorum, i.* The tenth meaſure of corn for Mills [o], and ſo for Bees, the tenth meaſure of hony, the tenth weight of wax, briefly, *De cera & melle, i.* Of hony and wax [p]. And the Law and Reaſon is of theſe tithes, eſpecially of Mills, as of other predial tithes, whereof (for example) it is ſaid, *Tranſit herba paſta cum onere ſuo ad dominum beſtiarum, i.* Where grounds or paſtures be demiſed, or their herbages ſold, the owner of the beaſts is chargeable with the tithe [q]. Eſpecially for the practiſe of *England*, look what it ſaid in the third queſtion before. Hither be referred Parks, Ponds, Dove houſes, &c. for *Fructus tranſit cum onere ſuo, i.* Fruits be lyable to their charges. Look in the Second queſtion before, 2.

n D D in cap. paſtoralis. & aliis ca. eod.

o c. quoniam propter. pre. Sed de proventibus & ibi glo. verb. integre.

p Hoſt. & alii. c. nuntios. c.

q Ad hec ff. de uſufr. uſu. fructu legato & item ſi fundi.

The

The Twelfth Queſtion.

Decima De { *Aucupiis*, i. Of Fowlings.
{ *Venationibus*, i. Of Huntings.
{ *Piſcationibus*, i. Of Fiſhings.

1 Beaſts, Fiſhes, Fowles, how (diverſly) they be tithed, (diverſly) conſidered?

The Twelfth Queſtion.

1 THe profits that be mentioned and contained under the words *Aucupiis, Venationibus, Piſcationibus, i.* Of fowlings, huntings, fiſhings, queſtion have been moved of the Tythes of the ſame, *viz.* The Pariſhoners of *N.* one of them fowleth, another hunteth, the third fiſheth, in the fields, grounds, and Rivers of *B.* the queſtion is of the tithes, of their advantages taken, and which of the Churches be Interreſſed in the ſame, *viz.* whether the Church of *N.* where the Pariſhoners inhabit, or the Church of *B.* where the Profits were taken? It is thus anſwered, *viz.* If the Pariſhoner had of the owners of the places franck and free liberty to fowl, Hunt, and Fiſh, the Church of *N.* that is, their own Pariſh Church ſhall be intirely interreſſed in them, as in perſonal tithes[r]: but if any conſideration be required, either in money or in part of their gain, that profit onely received by the owner, is predial and tithable to the Church of *B.* that is to ſay, in that Pariſh where the Fields, Grounds, and Rivers do lie[ſ]. *De cæteris vero, i.* Of the reſidue, that is to ſay, of the clear gain of theſe Beaſts, Fiſhes, and Fowles, all charges and ex-

[r] Inno. in ca. non eſt, eod. & ibi Hoſt. Verb. de venatione.

[ſ] Inno. in & Hoſt. cap. & verb præal.

pences, in, about, belonging, and concerning these profits taken, deducted [t], the Parishoners that took them be chargeable withall to their Parish Church of N [u], mentioned before: and the reason is, the Fowls, Beasts, and Fishes be taken *artificio, ministerio, & opere hominis, i.* By the art onely, Labour, and Industry of man, from whence proceedeth personal tithes [x], payable onely where the Parishoners inhabit [y]. But if the consideration mentioned here, required and taken by the owners, commeth not by Art, or Industry, but *Ex humo, i.* By way onely, and means of the ground [z], from whence do arise all predial tithes [a]: payable onely in the place and Parishes within whose bounds and limits they are [b]. Thus they be divers, these tithes, diversly respected, that is to say, predial or personal; note the difference. Note also, that where such tithes bee demanded, it is where such Art, Industry, and travel is answered and rewarded, not with pleasure [c], but with profit [d]. Question hath further been moved of these profits and advantages aforesaid, to this effect: *viz.* the Parishoners mentioned of N. had franck and free leave and liberty to hunt, Fish and Fowl within the fields, grounds, meddows, rivers, and running streams of *B.* mentioned before: they took, preserved and reserved alive their beasts, fowls, and fishes, and so they conveyed them to certain their own proper and private grounds, within the bounds, compasse, and limits of another Parish, then either of N. where they dwell or of *B.* where they took them: they include them (there) these Beasts, Fowls, and Fishes, and compasse them within Parks, Warrens, Ponds, Pooles, Houses, such as be mentioned and comprehended under the words *Vivariis Columbariis*, in the eleventh question before. Thus they feed and nourish them, and they breed,

t D D præal. in ca. pastoralis, eod.

u D D. in d. c. Non est ibi idem not per D D. præ in decimis a vium & serarum gloss. in pre. c. quoniam propter *Sect* de piscationibus provin. ang. eod. verb debito modo.

x c. ad apostolice. eod.

y c. questi. 16. q. 1.

z Inno. H st in c non est præal eod. verb devenatione.

a c. [illegible] c. ad apostolice. c. pervenit. præ. eod.

b. cap. fin. de parochiis.

c Rebuff. eo. q. 8. nu. 17.

d Ancha. in præal. c. non est. co. col. 2.

breed, and increase in their kinds: now, in that these inclosed and limited places do alter and change (in Law) the nature of the profits of the nourished Creatures within them [e], which of the Churches have right to the Tithes? It is thus Answered, *viz.* They were included at the first as they were taken, that is, by art and industry of man [f]: howbeit they increase not by industry and art, but by the nutriment and nourishment of the waters and grounds, where they live *ex sola gratia Dei*, [i]. Of the meer grace and bounty of God [g]: and therefore for the rate, value, and proportion of themselves, they remain these profits as they were taken at the first, that is, personal: Tithable to the Church of their Parish that took them [h]. But their increase is predial, Tithable to the Church within whose limits may be, and be fed, and nourished [i]. The circumstances of these Tithes mentioned in these cases, according to that worthy and of famous memory *Hostiensis*, do make them neither meerly predial, nor meerly personal, but mixt Tithes [k]: payable notwithstanding as predial and personal diversly respected as aforesaid. So, consider thus (briefly) of these Tithes, that is to say, considered as they be included within compasse, limits, and bounds (from their natural liberty) tyed and restrained to the same, as in Ponds, Parks, Warrens, Houses, and in such like limited places, they be predial Tithes: but considered as they enjoy (at their will) their natural liberties, as Fishes, the Sea; Fows, the Air; and Beasts the Fields; in that they are not reckoned of any place certain, their Tithes be not predial but personal: touching therefore question herein to be made, to what Churches they be due? It is answered as of predial and personal Tithes: that is, the one to that Church in whose

e Rebuff. eo. nu. 14. & 15. ad hæc Inno. & Pan. in d. c. non est.

f Inno. & Host. in d. c. non est.

g DD. præ. in d. c. non est.

h Pan in cap. præal. & ibi An. de intellectu Hostiensis ad idem.

i Pan. & DD. in d. c. non est

k Host. in ca. præal.

Parish these limited places aforesaid do lie that do make them predial; the other to that Church in whose parish the parson doth inhabit that maketh them personal. And this is the difference.

The thirteenth Question.

Decima De { *Cygnis*, i. Of Swans. / *Aucis*, i. Of Geese.

1 Of Swans, Geese, Ducks, and how they be considered of.

The Thirteenth Question.

1. SWanns, Geese, and Ducks, be distinguished thus, *viz.* whether they be *Volantes*, *i.* whether they be wilde and do flie, or be tame, or not: this considered, the profits be Tithable accordingly: for example, The Cygnets, *si nascuntur in loco certo, & suscipiuntur à loco certo, i.* If they be brought forth and so be taken in and from a certain and known place, they be predial and tithable, as predial Tithes: if from incertain places, they be personal, and so they be Tithable, *viz.* as personal Tithes. It is affirmed of them, as of Beasts, Fowls, Fishes[m], in the question last before. Hither by the chapter *Sancta Ecclesia*, in the provincials of *England*, be referred Geese and Ducks.

[l] Gloss. in c. sancta Ecclesia præ. *Sect.* 1 ver cignorum [m] DD. ext. c. tit. c. non est.

The fourteenth Question.

Decima De { *Ovis*, i. Of Eggs.

1 Of Eggs, where tithes be yeelded, whether chickens be tithable there? The

The Fourteenth Queſtion.

1 DE *Ovis*, *i.* Of Eggs, it hath been moved whether they be Tithable in ſuch places where tithes be yeelded of Chickens? By the written law it may be anſwered, as of Milk and Cheeſe in the ſeventh queſtion before, the 1. Howbeit Cuſtome in this caſe prevaileth, as experience ſheweth in ſome parts of this Land *n*.

n Gloſſ. in. d. c. ſancta eccleſia. cap. quoniam ut audivimus ver. pulli.

The fifteenth Queſtion.

Decima De { *Artificiis*, i. Of Crafts, and manual occupations. / *Negotiationibus*, i. Of trades by wares, Merchandiſe, &c.

1 Of perſonal tithes, what time, place, and perſons, be required in them, and of whom the Church is forbidden to receive either perſonal Tithe, or Oblation?

The Fifteenth Queſtion.

1 TRades, Crafts, and Manual Occupations, they be perſonal, and of the profits doe ariſe meer perſonal Tithes: touching therefore firſt their Tythable place, it is anſwered in the Twelfth Queſtion before. Of their tythable time, it is anſwered *in fine anni*, *i.* They be payable at the end of the year *o*, and as our cuſtom is, at *Eaſter*. Of perſons that be chargeable with theſe perſonal Tithes, it is anſwered of ſuch perſons, which of cuſtome have, or of right ought to have paid their perſonal Tithes *p*.

o Gloſſ in. c. revertimini. verb. annus.

p. p. 2. Ed. 6. 13.

Look the Summaries of the Statutes enſuing. There are of theſe perſonal tithes (in divers caſes) *Opinionum conflictus, i.* Diverſities of opinions *q*: but herein they agree, *viz. Hæ Decimæ perſonales, magis in difficultate, & ſubtilitate, quam utilitate conſiſtunt, i.* They are theſe perſonal tithes, more intricate then profitable *r*: onely this (to conclude) muſt be noted, that is to ſay, all perſons (conſideration had as afore is ſaid) be bounden to offer their perſonal Tithes to the Church, but the Church is forbidden (of all perſons) to receive them *ſ*: for example, The Harlot, the Robber, the Uſurer, &c. they be not exempted, but the Law rejecteth them, their perſonal Tithes, and Oblations: *Non inferas mercedem meretricis, &c. i.* Thou ſhalt not bring the hire of an Whore, nor the price of a Dog into the Houſe of the LORD *t*. And for the other, *quæſtus ſit ex peccato, i.* Their gain ariſeth of ſin: the Church is therefore forbidden to receive of them, *Ne ipſorum videatur approbare turpitudinem, i.* Leaſt the Church ſhould ſeem to approve their Iniquities *u*.

q Rebuff. q 13. nu. 44. & ibi. cir. But in c. parochianos infin. eod *r* Hoſt. in capaſtoralis in fin. eod. & 10. deut. circ. in c. revertimini præſ. nu. 12. ver ad ſeptimum. 16. q. 1. *ſ* Hoſt in ca. ex tranſmiſſa eod. arg. ca. Oblationes. 90. diſt. Deut. 23. *t* c. miror 17. q. 4. *u* c. ſi tantum 6. q. 2. hec. Rebuff. q. 5. nu. 18. 8. 19.

Here do end the queſtions of Tything, moved (in times paſt) and anſwered: and which be now urged (ordinarily) and decided at this day.

Of Compoſition, Tranſaction, Cuſtom, Preſcription, Privilege: and how they prevail in Tything.

Of Compoſition.

COmpoſition (by the Gannon Laws) holdeth or faileth diverſly reſpected: and it is firſt to be conſidered of as it hath been made and had *inter Clericos, i.* Betwixt Clerks themſelves; and then it hath tended

tended either *Transferendis decimis, i.* To the translating of Tithes from one Church to another: *Vt quæ uni Eccleſiæ decimæ debentur, alia recipiat, i.* That one Church receive tithes which be due to another. And the compoſition herein holdeth [a], and the reaſon is, *Non refert quæ Eccleſia decimas habeat, modò Eccleſiæ perſoluantur, i.* It forceth not of Tithes (ſo the Church enjoyeth them) what Church receiveth them [b]. Howbeit, the nature and kind of the Tithes thus tranſlated, muſt be conſidered, namely, whether they be perſonal or predial tithes; if they be perſonal, the compoſition that tranſlated them holdeth not, and the reaſon is, *Ne occaſio tribuatur vagandi & divina extra parochiam audiendi, i.* Leaſt occaſion ſhould be given to the people of wandring, and hearing of divine ſervice from their own Pariſh-Churches [c].

[a] c. 2. d. tranſ. c. dilecti. co.

[b] c. 3. eod.

[c] c. 2 ſup. ti. 1. Rebuff in q. 13. nu. 17 de decim.

2 If they be predial, the compoſition holdeth, *Inita cum authoritate Epiſcopi, i.* The Authority and Approbation of the Biſhop of the Dioceſſe thereunto had; which compoſition ſhall binde both the Clerk and his Succeſſors [d]: otherwiſe without the Biſhops confirmation, it ſhall not onely binde the Clerk that yeelded thereunto, and not touch his Succeſſours at all [e].

[d] c. 2 & c. veniens de tranſ.

[e] c. veniens &. præ.

3 Or the compoſition hath tended *Remittendis decimis, i.* To the remitting of Tithes, *Vt tota decima Clerico remittatur*, namely, That to a Clerk Tythes ſhould be intirely remitted, this compoſition holdeth not [f], and the reaſon is, *Decima omnino tolli non poteſt, i.* Tithe may not wholly be taken away [g].

[f] Rebuff. q. 13 nu. 27. de decim.

[g] q. nu. præ. Rebuff.

4 Secondly, compoſition muſt be conſidered, as it hath been ſaid *inter Laicos, & Rectorem, i.* Betwixt Laymen and Clerks, which compoſition alſo muſt be reſpected thus, namely, whether it be *De præteritis decimis, i.* Of

Of Tithes forepaſſed, or *de futuris decimis, i.* Of Tithes to come. In the firſt caſe, this compoſition alſo holdeth, yea though it be *Gratuita, i.* Without conſideration or allowance at all *b*: In the ſecond caſe if the compoſition be, *Ut Aliquas decimas non ſolvant, i.* That tithes be not paid at all, *Non eſt admittenda, i.* Not to be admitted *i*. If the compoſition be, *Ut integra decima non ſolvatur, i.* That tithe be not wholly paid, but in part, it holdeth: howbeit not otherwiſe but confirmed by Authority Supream: for the Biſhop's confirmation herein ſufficeth not, for none could exempt from tithing, nor diminiſh the quantity of the ſame, but the Supream Power *k*, as it followeth in Priviledge.

b c. ſuper. de reb. eccleſ. non alien.

i Rebuff. q 13. præal.

k Text in ca. venerabilis de conſeſ. & ibi Pan.

Of Tranſaction.

1 TRanſaction and compoſition do differ in this, the one is *Gratuita conventio, i.* A voluntary, frank and free agreement of things not contended for, which is ſaid to be compoſition: the other, *De re dubia & lite incerta (aliquo dato vel retento) pactio, i.* A forced Covenant or Agreement (for ſomewhat given or received) of things litigious, incertain, and doubtful in controverſie *l*.

l .ff. de tranſ. C. e. c. ſuper eo.

2. It muſt be conſidered of Tranſaction as before it hath been ſaid of compoſition betwixt Lay-men and Clerks. Look compoſition four. Tranſaction (if it be of tithes forepaſſed) holdeth; yea though the conſideration had, be of things meer temporal: and the reaſon is *Fructus decimarum ſunt temporales, i.* The profit and fruits of tithes be reputed temporal *m*. Tranſaction, if it be of tithes to come, muſt be reſpected

m c. veſtra. de loca.

ſpected according to the time and term it is made for, namely, whether it be made *in tempus modicum, i,* For a ſhort and limitted time, or *in perpetuum, i.* (without limitation) for ever, In the firſt caſe it holdeth with the Biſhop's approbation and authority [n], in the other caſe it holdeth alſo if the right and intereſt of the Church be doubtful, as where the Pariſhoner pleadeth againſt the Church, Exemption or Priviledge. But where the right of the Church is *Liquidum, i.* Where the Churches right is clear, Tranſaction holdeth not otherwiſe then by conſent and authority ſupream [o]. Tranſaction is often taken for compoſition, and one for another [p].

n Arg. c. 2 & 3. ſup. de. iis quæ fiunt a capit.

o Not. ca. a nobis eod. Pan. c. ſtatuimus de tranſ.

p c. venien. c.

Of Cuſtome.

1 CUſtome by the Canon Lawes holdeth or faileth, diverſly reſpected: if it be *De transferendis decimis predialibus, i.* Of tranſlating of tiths predial (as afore hath been ſpoken in compoſition) it holdeth [q].

q c. cum ſint homines. & c. ad apoſtolice. eod.

2 If of perſonal tithes, as alſo before hath been ſaid in compoſition, it holdeth not [r].

r c. præt.

3 Cuſtome *De non ſolvendis decimis, i.* Of not yielding of Tythes at all, holdeth not, and the reaſon is: *Juri naturæ & divino contraria eſt, i.* Such a cuſtome is contrary both to the Law of Nature, and the Law of God [ſ].

ſ D D. id c. fi. de conſuetud

4 Cuſtome *De minori quantitate ſolvenda, i.* Of yeilding leſſe than the tenth in quantity, holdeth *in Perſonalibus, i.* In perſonal tithes onely after the opinions of ſome [t], but of others in predial alſo [u]; and practiſe alſo ſheweth the ſame.

t c. in aliquibus. & ibi inno pan & alii. eod.

u. Rebuff. q. 13. nu. 46.

x Host. in sum Sect. fin eod.

5 Custome *De loco, i.* Of place where Tithes ought to be left, holdeth [x].

y D D in c. ad apostolice præal.

6 Custome *De tempore, i.* Of the time of Tithes to be yeilded, holdeth [y].

z Rebuff. q. 13 præal. nu 40. 50, 52.

7 Custome *De modo, i.* Of the manner and form of yeilding of Tythes, holdeth [z].

Tithe, what it is, and of how many sorts.

Tythe of the Latine, Decima, *is a tenth part or portion of increase, commanded unto* Moses *by whom it was delivered (at the appointment of* God*) to be paid to the sons of* Levi, *for their ministery wherein they served in the Tabernacle* [a]; *in Law defined thus; viz.* Omnium bonorum licitè quæsitorum quota pars Deo, divinâ constitutione debita, *i. Of all lawfull increase and gain a certain part (by constitution Divine) due, and appertaining to God* [b]. *And they be either predial, as that which doth arise and grow by reason and vertue of the grounds, viz. Fruits, and Increase of Beasts, Fishes, Fowles* [c], *&c. Or they be personal, as that which ariseth by reason and vertue of lawful and honest commoditie, so recovered and procured by art, science, or manuall Occupation of some person* [d]. *It is also to be noted, that tythes, some of them comprehended under these titles, Prædial and personal, be called by the name of mixt tythes, of which sort be such as do rise and grow partly by the grounds* [e], *and partly by the care, keeping, labour, and industry of some person* [f]; *as of Cattel subject to the Fox, Woolfe, and such devouring beasts, supposed to be partly of the grounds where they be bred and fed* [g], *even as a tree is supposed*

a Nu. c. 18.

b Card. consil 26. pro eviden. in. c. tua c. fin eod.

c c. pervenit. præal eo. c. non est. 2 2. e.

d c. ad apostolice. præ.

e ca. commissum præal.

f c apostolice c. pastoralis. eod.

g l. cum quidam ff. de sun. instruct.

ſuppoſed to be alſo partly of that place where the Roots do grow, by the which it is nouriſhed[b]: *ſo they be maintained by the grounds, but defended by the ſhepherds. Look more of mixt tithes in the twelfe queſtion. Some of them by the name of greater Tythes, In Latine* Majores ſive groſſæ decimæ (*as we tearm them*) *Great Tythes: ſuch be of Corn and Pulſe*[i]. *Some of them be termed* Minores *or* Minutæ decimæ (*in our common ſpeech*) *Small Tithes, ſuch be Seeds, Hearbs, Eggs*[k], *&c. mentioned in the ninth and fourteenth queſtions*, 1.

[b] l. ſi plures in fi. ff. a. b. furt. cæſ.

[i] c ex multiplici de dec. [k] Glo. & DD. in c. cum ex tua. & c ex multiplici. præal. eod.

Of Preſcription.

PReſcription is not ſo much differing from cuſtom, as before is ſpecified of Tranſaction and Compoſition: but the one oftentimes is taken for the other[a]. Howbeit herein they differ, *Conſuetudo proprie dicitur quando jus acquiritur in communi et publico, i.* It is properly ſaid to be Cuſtome where right to many is procured in Common and Publike. *Præſcriptio verò quando privato, i.* Preſcription when privately to one[b].

[a] Dom ca. 2. col. ult de preb. in 6. barb. conſil. 35. ſapientur. col. 6. in 2. vol [b] Pan in ca. cum eccleſia. col. 8, nu. 45. de cauſ. poſ.

Of Priviledge.

PRIVILEDGE or exemption is derived from authority Supream, by the which *ex juſta cauſa, i.* upon cauſe and good conſideration, ſometimes the perſons themſelves, as the order called *Ciſtercienſes*, and other Religious perſons were priviledged and exempted from tithes[c]; ſometimes the places, as grounds be-

[c] c. a nobis de decim.

longing to Religious perſons[d]. For example, Monaſteries, Priories, Nunries, Colledges, &c. or other Eccleſiaſtical Houſes, &c. or any Manors, Meſuages, Parſonages appropriate, &c. or other Hereditaments which belonged unto the ſaid Monſteries, Priories, &c. which were diſcharged of and for the payment of Tythes, being in the hands of Abbots, Priors, or other Eccleſiaſtical Governors. Concerning theſe poſſeſſions in Religiousperſons, there hath been five ſeveral times obſerved[e]: but leaving thoſe times I referre the Readers onely to the ſtatute, *viz.* Theſe Monaſteries, &c. and every perſon and perſons, their Heirs and Aſſigns, having, &c. ſhall be according to their eſtates and titles diſcharged of payment of Tithes, in as ample manner as any of the ſaid Abbots, &c. at the daies of their diſſolution. 31. *H.* 8. 13.

[d] c. ex parte eod.

[e] Rebuff. q. 14. nu. 37, 38, 39, 40. 42.

Summaries of the Statutes of Tything.

EVery of the Kings Subjects ſhall truly and juſtly without fraud or guile divide, ſet out, yeeld and pay all manner of their predial tithes, in their proper kind, as they riſe & happen in ſuch manner and form as hath been of right yeelded and paid within forty yeers before the making of this Act (being *Novemb.* 4. *Anno.* 1548.) or of right or cuſtom ought to have been paid. And no perſon ſhall take or carry away any ſuch or like tithes, &c. before he hath juſtly ſet forth for the tithe thereof the tenth part of the ſame, or otherwiſe agreed for the ſame Tithes with the Parſon, &c. under the pain of forfeiture of treble value of the Tithes ſo taken or carried away, 2. *Ed.* 6. 13.

At all times whenſoever the ſaid prædial Tithes ſhall be due at the tything time of the ſame, it ſhall be lawful to every party to whom any of them ought to be paid, or his Deputy or Servant to ſee their ſaid Tithe to be truly ſet forth, and ſevered from the nine parts, and the ſame quietly to take and carry away, 2. *Ed.* 6. 13.

If any perſon carry away his Corn or Hay, or his other prædial tithes, before tithe thereof be ſet forth, or willingly withdraw his tithes of the ſame, or of ſuch other things whereof predial tithes ought to be paid, or do ſtop or let the Parſon, Vicar, &c. or other their deputies, to view, take and carry away their tithes, by reaſon whereof their ſaid tithe or tenth is loſt or hurt: then upon due proof thereof, &c. the party ſo carrying away, &c. ſhall pay the double value of the tenth, &c. beſides the coſts, charges and expences of the ſuit in the ſame, &c. to be recovered before the Eccleſiaſtical Judge, according to the Kings Eccleſiaſtical Laws, 2. *Ed.* 6. 13.

Double value of the tenth. beſides coſts.

Every perſon which ſhall have any beaſts or other cattel tithable, going or feeding in any waſt or common ground, wherof the pariſh is not certainly known, ſhall pay his tithes for the increaſe of the ſaid cattel, to the parſon, Vicar, &c. of the Pariſh, Hamlet, Town, or other place where the owner of the ſaid cattel dwelleth, 2 *Ed.* 6. 13.

Waſt ground not certainly known of what pariſh.

All ſuch barren Heath and Waſt Ground, &c. which before this time hath been barren and paid no tithes, by reaſon of ſuch barrenneſs, and ſhall be improved and converted into arable ground or Meddow, ſhall after the end of ſeven years next after ſuch improvement, pay tithe for the corn and Hay growing upon the ſame. But if ſuch barren, &c.

Waſt ground improved that never paid tythe.

&c. hath before, &c. been charged with the payment of any Tythes, and the ſame be after improved, and converted into arable ground or meddow, then the owner thereof ſhall during ſeven years next following from and after the ſame improvement, pay ſuch kind of Tythe as was paid for the ſame before the ſame improvement, 2. *Ed.* 6. 13.

Waſt ground improved tha paid tith before.

Silva Cædua. Great wood of the age of twenty years or of greater age ſold to Merchants to their own profit, or in aid of the King in his Warres, is not Tithable nor comprehended under this word *Silva Cædua*, 45. *Ed.* 3. 3.

Perſonal tithes. Every perſon exerciſing Merchandiſe, Bargaining and Selling, &c. or other Art or Faculty, being ſuch kind of perſons and in ſuch places as heretofore within theſe forty years have accuſtomably uſed to pay ſuch perſonal Tythes, or of right ought to pay (other than ſuch as be common day-labourers) ſhall yearly, &c. pay for his perſonal Tithes, the tenth part of his clear gains, his charges and expences, &c. deducted. But in all ſuch places where handicrafts men have uſed to pay their Tithes, &c. the ſame cuſtome of payment of Tithes ſhall be obſerved and continued, 2. *Ed.* 6. 13.

Offerings. Every perſon which ought to pay Offerings, ſhall (Yeerly) truly pay them to the Parſon, Vicar, &c. at ſuch four offering dayes, &c. as have been accuſtomed for the payment of the ſame; and in default thereof to pay for the ſaid offerings at *Eaſter* then next following, 2. *Ed.* 6. 13.

Wales. No tithes of marriage-goods ſhall be required of any perſon within *Wales*, or the marches thereof. Neither ſhal any perſon be compelled to pay tithe for the lands or hereditaments, which by the laws and ſtatutes of this

this Realm, or by any Priviledge, or Preſcription, are not chargeable with the payment thereof: or that be diſcharged by compoſition real, 2 *Ed.* 6. 13.

If any perſon after ſentence definitive given againſt him, obſtinately refuſe to pay his tithes, or ſhall otherwiſe contemn and diſobey the proceſſe and decrees of the *Eccleſiaſtical* Courts, &c. then upon information given, &c. the ſame party ſhall be committed to ward, &c. 27. *H.* 8. 20. Look the ſtatute in all. Obſtinacie. Contempt.

If any of the parties doe appeal, &c. then the judge forthwith ſhall adjudge to the other party the reaſonable coſts of his ſuit therein before-expended, and take ſurety of the other party, &c. to what effect, ſee the ſtatute in all, 32. *H.* 8. 7. Appeales.

If any party, &c. do ſue for any prohibition, &c. under the coppy of the Libel ſhall be written the ſuggeſtion, wherefore the party ſo demandeth the ſaid prohibition: and in caſe the ſaid ſuggeſtion by two honeſt and ſufficient witneſſes at the leaſt, be not proved true in the Court where the ſaid prohibition ſhall be ſo granted, within ſix moneths next following, &c. Then the party that is hindred of his ſuit in the *Eccleſiaſtical* Court by ſuch prohibition, &c. ſhal have a conſultation granted, &c. and ſhall alſo recover double coſts and dammages, 2. *Ed.* 6. 13. And the Judges before whom the cauſe was firſt brought in queſtion, ſhall proceed notwithſtanding the King's Prohibition, 24. *Ed.* 1. Prohibition. Conſultation

Theſe be Summarily (Chriſtian Reader) the ſpiritual and ſtatute Lawes of the Land for Tithing: *this is the work, take it in good part: the title but begun, may better be ſatisfied hereafter.*

FINIS.